

The NATURE *and* OFFICE
of GOOD ANGELS,

Set forth in a

S E R M O N,

Preach'd before the Honourable

COMPANY of MERCHANTS

Trading to the

LEVANT-SEAS,

A T

St. Bennet-Fink, on Sunday
Dec. 14, 1712.

By WILLIAM CROSSE, A. M.
Chaplain to the Factory at Constantinople.

L O N D O N:

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Inner-Walk in Exeter Exchange. 1713.

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TO the RIGHT HONOURABLE
Sir Richard Onslow, Bar.
GOVERNOR,

And to the
Honourable Company of MERCHANTS
Trading to the *Levant-Seas*.

Right Honourable, &c.



HIS mean and imperfect Discourse, drawn up in haste, at a very few Days notice, and upon a Subject chosen for Me, appears in Publick in Obedience to Your Commands, and waits upon You for Your Protection. The Honour which You have so lately conferr'd on the Preacher of it, by Your Reception of him into Your Service, gives You such a Right to Command him, as cannot be resisted, without a manifest Violation of the Rules of Decency and Gratitude. This Performance (such as it is) I desire may be accepted as a sin-

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The DEDICATION.

cere Testimony of that Duty and Respect which I owe, and shall be ready upon all Occasions to pay, to this HONOURABLE SOCIETY; to whose Service I propose to Dedicate the best of my Labours: And do hope, through the Divine Assistance, so far to Answer the Great End of my Mission, by being an Instrument of Good, in this Station wherein the Providence of GOD, and Your Favour have placed me, as to deserve Your Countenance and Encouragement. And I shall not cease to Offer up my Hearty Wishes, and Fervent Prayers, for the Wealth and Prosperity of Your ILLU-

II. 43. 8. *STRIOUS BODY; That Your Merchants may be in this crowning City, as those in Tyre of Old, like Princes, and Your Traffickers the Honourable of the Earth. But above all, that Your Merchandise may be*
Vcr. 18. *Holiness unto the Lord, and Your Return, in due Season, Happiness unto Your own Souls. I am,*

Right Honourable,

and Gentlemen,

Your most Obedient,

and most Faithful Servant,

WILLIAM CROSSE.

H E B. I. 14.

Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?



THE Apostle St. *Paul*, in several Chapters of this Epistle, draws a Comparison between the Dispensation of the Law, and that of the Gospel; and has, with Variety of Arguments, and the greatest Majesty of Style, represented the Excellence and Superiority of the latter over the former; that so the Believing *Hebrews* might be convinc'd and satisfied that they were no Losers, by renouncing Judaism, and professing Christianity. More particularly he insists on the Greatness and transcendent Dignity of the Person, by whom *God has spoken to us in these last* Heb. 1. 2 *days*, who is no less than his Eternal and only-Begotten *Son*, *the brightness of his* Ver. 3. *own Glory, and the Express Image of his Person*: That same Jesus has God deputed as his Ambassador, to offer new Terms of Salvation to Mankind, to reveal his last Will,

Ver. 4.

1 Theff.
4. 16.

Will, and to settle that Religion in his Church, which must remain unalterable to the End of the World. It is the Subject and Business of this whole Chapter, to represent the high Character and Station of this great Minister of the Gospel: He is declared to be so far surpassing all the ancient Prophets, that He is made *much better than the Angels* themselves, *He has by Inheritance obtain'd a more excellent Name than they.* Nay, in another Place we are informed by this very Apostle that the *Arch-angel* (by Way of Eminence and Superiority) shall be a *Minister* and Attendant to the Son of Man, *when He shall descend from Heaven*; and of all the Angels in general, it is affirm'd in divers Places of Holy Writ, that they are *ministring Spirits*, they are the Servants and Messengers of the great King, *that inhabit Eternity*, they stand round about the *Throne*, ready to reveal or perform the Will of their Maker; and altho' they are Bright, and Glorious, and Excellent Creatures; yet they are but the grand Officers of the Everlasting Kingdom: It is their Post and Station to receive Commands, and their Duty to obey'em; their Business is to transact great and weighty Affairs between the *King of Glory* and his Servants here below. *Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?*

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This Negative Interrogation is of equal Import with a strong and positive Assertion; or rather, it is a manner of Expression, that carries more Strength and Force along with it: For it not only implies an Affirmation of the thing to be true; but it is likewise an Appeal to the Knowledge of the Person to whom it is propounded, and a Challenge of his Assent.

The Nature and Office of Angels were well known and understood by these *Hebrews*: This was to be plainly collected from the Scriptures of the Old Testament, several Passages of which have been cited by our Apostle in this Chapter, to shew the distance between him that sitteth at the Right Hand of God, and those *Spirits* that are his *Ministers*. It was a Matter concerning which they wanted no Light or Information, and therefore he endeavours not to instruct them in it, or to prove to 'em what they knew before, but modestly refers himself to their own Knowledge and Sentiments for the truth of what he is advancing.

So that if the Angels act in a *Ministerial* Way, and in Subserviency to the great Gospel Minister; if it be their Office and Task to fit and prepare *them who shall be Heirs of Salvation*, that they may be qualified to receive their *Inheritance*; this does abundantly prove the Point our Apostle is arguing, namely, the vast Superiority and
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Pre-eminence of the Messiah over the whole Band, and all the several Orders, of Angels.

The Text leads me to Discourse on the Nature and Office of Angels; not of all the Angels in general, we are now concerned only about the State and Employment of the good Angels, such as are appointed to *Minister for them who shall be Heirs of Salvation, i. e.* the Saints which are on the Earth, those whom God has called to to be Children to himself, and Joint-heirs with his Son; such as by the Divine Favour have a Right to, and shall at last be possess'd of Eternal Glory.

As far as the Scriptures have imparted to us the Knowledge of these *Ministring Spirits*, as much as is necessary to be known, and fit to be believed, concerning them, shall be my present Task to enquire into, and deliver to you with as much Plainness and Perspicuity as I am able.

For this End I shall alter the Form of the Text, and cast it into a general Proposition, importing thus much, *That the Angels are Ministring Spirits sent forth to minister unto all good Men.* And

From this Assertion (proved and illustrated) I shall endeavour to draw some useful *Corollaries* or Conclusions. And

Here my Design is not to enter into a long Disquisition concerning the Existence of these Spiritual Beings; but having determin'd

termin'd to follow the Tract of Scripture, I shall take this for granted, as all the Holy Writings have done before me, and that upon this Reason, because this was a constant and universal Tradition, and had the general Consent of all Ages; and therefore there was no manner of Occasion for the Books of Revelation to be very exprefs and particular in the mention of Angels, because they are address'd to them who already believe them, and are fatisfied about 'em; and to this Opinion we meet with none that ever excepted, beside the *Saducees*, who likewise said *there was no Resurrection*. But

Acts 23.8.

To come to our Proposition, *The Angels are Ministring Spirits, sent forth to minister to all good Men.*

The Word which we render *Angel* does in its native and original Signification import no more than *Messenger*, but in the Holy Style and Usage of Scripture, it is frequently applied to a sort of superior and excellent Beings, that are Attendants upon God, for such Purposes as I shall have Occasion to speak of in their proper Place.

As to the Nature of Angels, we gather from the Text, and from various other parallel Places of Holy Writ, that it is Spiritual: *They are all ministring Spirits*, set free from the Grossness, and Weight, and Inactivity with which these Mortal Bodies are attended; they are not limited and circum-

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scribed in their Motions and Operations, by the narrow Laws and scanty Rules to which the *vain Philosophy* of Man can extend; but they move in a higher Sphere, and as they are Spiritual, Intellectual and Immortal Beings, so they are to be controll'd only by the Father of Spirits, and the Great God of Immortality.

It may seem to admit of a Question, Whether these Beings are so Spiritualiz'd as to be entirely divested of Matter, upon account of their taking upon them and appearing in Human Shape. In the first Ages it was generally supposed, that they were cloath'd with Bodies of the finest Matter, and of the finest Make: But the received Notion among the latter Christians has been, that they are of a Nature purely Spiritual, and without the base Alloy of Matter, and withal endued with Power to assume those Shapes in which they have appeared in the World. But whether these Appearances are Shadow or Substance, or what they are, we are so little acquainted with the Nature of Spirits, that we must not be forward to determine, neither is it any Part of solid Divinity, and we may be Wise and Holy without resolving these Intricacies.

To these Spirits are ascrib'd many excellent Qualities and Perfections, such as Wisdom, the Power of discerning Good
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and Evil, which is said in Scripture to be according to the *Wisdom of an Angel of God.* ^{2 Sam. 14. 17, 20.} Great Strength and Power are attributed to the Angels, *Bless the Lord ye Angels* ^{Ps. 103. 20.} *that excel in Strength*, says the Psalmist. *The Lord shall be revealed from Heaven* ^{2 Thes. 1. 7.} *with his mighty Angels*, says St. Paul. They are likewise represented to be of Incredible Swiftmess and Activity, more than can be conceived or express'd. *The Cherubims and Seraphims* (which are the several Orders of Angels) are painted out by the Prophets, even clad and cover'd with *Wings*, to denote their prodigious Celerity. ^{Isa. 6. 2. Ez. 1. 6. 10. 8.}

This is the Chief and Substance of what the Holy Oracles have imparted to us concerning the Nature of these Spiritual Beings. We learn, that there are various Orders of 'em, distinguish'd by their several Styles and Characters, according to their respective Dignity and Preference. And as to their Number, it is Infinite, 'tis beyond the Power of Arithmetick to compute them: for St. Paul has assured us, that *Mount Sion, the City* ^{Heb. 12. 22.} *of the living God, the Heavenly Jerusalem*, is inhabited and adorn'd by an *innumerable Company of Angels*.

These Excellent Beings, set out with these High Perfections and Endowments, were created for Noble Ends, and have an Employment suitable to the great



Dignity of their Natures. For *they are all ministring Spirits*, constantly attending and waiting before the *Throne of God*, ready to execute his Will, and to do his Pleasure: *they are the Ministers of God for Good*, for the good of all them who shall be Heirs of Salvation.

Manifold and various are the Instances wherein the Holy Angels are the *Ministers* of God's Providence for the Benefit of Saints: There are many Parts of their Sacred Office and Employment which we do know, and it is probable there are many more of which we are Ignorant; but those that I shall mention, in order to establish this Doctrine, shall be drawn from that clear Fountain of Truth, the Holy Oracles of God. Sometimes we read that these *Ministring Spirits* are busied in freeing and rescuing the Saints out of Dangers and Distress:

Judg. 6. 12, 14. An Angel appear'd for the Deliverance of *Israel* out of the hand of the *Midianites*. In like manner did God in old

Ila. 63. 9. *Angel of his Presence saved them*. Thus careful and industrious was the Angel of God's Providence, for the Preservation of that valuable Life of the Blessed Jesus, against all the Malice and Diligence of

Mat. 2. 13. *Herod: He appeared unto Joseph in a Dream,*

Dream, saying, Arise and take the young Child and his Mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will seek the young Child to destroy him. And again, when our Lord underwent that dreadful Tryal of *Fasting and Temptation*, when the Tempter had closely beset him, and was working upon him with all manner of Artifice and Devices; how Vigilant and Faithful were those Sacred Attendants in the Service of him, who was the Chief, *the First-born* amongst the *Heirs of Salvation*, and under whom all the rest do claim! *Behold the Angels came, and ministered unto him!* When the great Apostle St. Paul was left to the Mercy of the Wind and the Waves, and just ready to be shipwreck'd in his Voyage to Rome, *the Angel of God stood by him and pronounced his Safety.* *Fear not, Paul, God hath given thee all them that sail with thee.* And a general Protection is promised, from all manner of Adversaries, to such as live in the true Faith and Fear. *The Angel of the Lord encampeth round about them, and delivereth them.*

Mat. 4. 11.

Acts 27.

23.
Ver. 24.

Ps. 34. 7.

More especially at the Times and in the Places of Prayer, have the Holy Angels been always believed to be present, and to *Minister* to the Saints that are supplicating before the Throne of
Grace

1 Cor. 11.
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Grace for Pardon of their Sins, and Relief of their Necessities. This has been an Opinion as Ancient as Religion it self, and there is one Text in St. *Paul* that gives great Countenance to it: When he is prescribing a Rule for Decency in the Church; this is the Cause and Reason assigned for it, *because of the Angels*; which must be understood of the Angels that are there present.

Acts 10.
3. 4.

There is little doubt to be made, but that *they* are aiding and assisting in the Discharge of this great and important Duty, in order to render it Effectual. For this Purpose are they *Ascending and Descending*, always upon the Wing, soaring up to Heaven, and returning back again, as quick as Thought, whilst they are transacting the greatest Affair between God (under whom they *Minister*,) and Man, for whose Sake and Benefit *they are ministering Spirits*. We have one very remarkable Instance of this kind recorded in the *Acts of the Holy Apostles*, and that is, the Case of that devout Man *Cornelius*, to whom the *Angel of God* appeared with these joyful Tydings, that his *Prayers* had reach'd the Throne of Heaven.

But the Ministration of the Angels is most remarkably Beneficial when they are doing the last good Office, and that which

which shall Crown all the rest, for *them that shall be Heirs of Salvation*, and that is, their Attendance upon them at the Hour of Death. When the Messenger of the Grave approaches with the fatal and irresistible Summons, and calls for the last Pangs and Groans; then are these Guardian Spirits more closely Attendant, then (to be sure) they are hovering round about, ready to receive and take into their Charge the righteous Soul, that is waiting for its Separation, that is labouring to get rid of its Prison, and to shake off the Fetters of Corruption. They long to bear it away, and to repose it in the Mansions of Joy, as they have placed *Lazarus* before. *They are Ministering Spirits sent forth to lead and conduct the Heir to his Inheritance.*

These are some of the principal Acts and Instances of the Angels Ministry: In these they are constant, diligent and unwearied, and *there is Joy in the Presence of them all at the Success of their Labours.*

As for that Doctrine of a Guardian Angel assigned to every individual Person, though it has been a received Opinion both amongst the Jews and the Christians of Old; yet it is what the Scriptures seem to leave undetermined. There are indeed two Passages in the New Testament that are usually cited to support it, the one is the Story of St.

Acts 12. 7. *St. Peter's being miraculously delivered through Bars and Guards out of the Prison by the Assistance of an Angel: When*
 Ver. 12. *he came to the House of Mary the Mother of John, they that were within*
 Ver. 14. *knew his Voice, but thinking the Man himself was safe in Bonds, they said, It*
 Ver. 15. *is his Angel.* Another ground upon which this Notion is founded are some
 Mat. 18. 10. Words of our Saviour, *Take heed (says he) that ye despise not one of these little ones: for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.* But whether that Angel, in the former Case, had been appropriated to St. Peter in particular as his Guardian; or those Angels in the latter Case, must be necessarily understood to be such, may admit of some Doubt: and I am not forward to advance any thing peremptory, which has not the plain and indisputable Authority of Scripture. Thus much (I think) has been sufficiently proved, and may be warrantably taught, That 'tis the Office and Employment of the Blessed Spirits, to attend upon the Persons of the Saints, that all good Men are under the Care and Patronage and Protection of good Angels.

And thus I have, with as much Brevity and Clearness as I could, gone through the Doctrinal Part of the Text, and delivered to you the Scripture Account of the good Angels.

Angels. And this is not a Matter of mere Speculation, serving only for the Entertainment of our Minds; but it is indeed a very useful Theory: And this Consideration duly weighed, and constantly carried along with us, will be of great Influence over our Actions, and contribute to the good Conduct of our Lives. For this End, I entreat your Patience and Attention, whilst I endeavour to Point out the good Uses that may be made of this Doctrine, by some short Inferences from what has been offered upon this Subject. They shall not be strain'd and forc'd, but easie and natural, and such as every Man's own Mind will readily suggest to him, upon considering this Matter.

1. First then, If it be the proper Business and Employment of the Holy Angels to be always *Ministring* for our *Good*; If those Excellent Beings are constantly attending upon us, either guiding and directing us in the right Way, *bearing us in their Hands that our goings shall not slide*; or else exercising a *Tutelar* Care over us, saving and rescuing us from Perils and Misfortunes, and *hiding us under the Shadow of their Wings until the Danger be overpast*; or at other times keeping up our Entercourse and Communication with God, carrying up to Heaven, and laying before the Throne, our Petitions and our Wants, and returning full freight with Blessings and Relief: How should this Astonishing Oeconomy of the Heavenly Host, that are all commissi-

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oned and appointed Ministers for the Good of Righteous Men here below, stir us up to
 Pf. 50. 23. *honour the Great and Good God (that is so careful of us, so compassionate to us,) by offering him our Thanks and Praise in the utmost Sincerity of our Souls? As if it had not been enough for Man to have been made Lord of the whole Visible Creation, to have had all the inferior Creatures subservient to his Use; but that God should heap still farther Benefits upon him, and declare it a Part of his Divine Pleasure, that those Bright Spirits that inhabit the Invisible World should be sent forth to Minister unto him: That the Favourites of Heaven should be engaged in his Interest, and be always ready to assist him: That those watchful Keepers that neither slumber nor sleep, should be Guardians over him, and tarry round about all them that fear the Lord: This is such an amazing Instance of God's Love and Care of us, as calls for the*
 Pf. 144. 3. *most thankful Acknowledgments. Alas! What is Man that God hath such Respect unto him, or the Son of Man that he so regardeth him?*
 Pf. 107. 8. *Let us therefore Commune with our own Hearts, and think what we shall render unto the Lord for these Benefits, that he doth for the Children of Men. Every grateful Soul will often burst forth with Raptures of Joy and Praise, and falling low on his Knees before his Footstool, will ascribe all Honour, Glory and Thanksgiving to him that sitteth up-
 Rev. 5. 13. on the Throne for ever and ever.*

2. Again.

2. Again. If the Holy Angels *are ministring Spirits sent forth to minister to Good Men*, it seems to be a fair Consequence, that *He who sent 'em forth* did never design, much less require, that Men should pay them any Acts of Adoration. And this is an Inference which we find ready drawn to our Hands by one of these Angels in Conference with St. *John*, the Reasoning is exactly the same. When the Apostle (somewhat transported at what he had heard from the Angel) offered to bow down, and Worship him, the Holy Angel, conscious of his Unworthiness to receive that Homage, which *belongeth unto God* only, checks him with some sharpness, and shews him the Absurdity of his Zeal. *See thou do it not*: That is to say, Do not Worship me upon any Account whatsoever: then followeth the Reason of this Prohibition, *I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus*: And after this a Direction to the proper and only true Object of Adoration, *Worship thou God*. This Passage is so full and expresse to the Point, and does so plainly make out this Inference, that there is no need to dwell any longer upon it: We may gather from hence that the Worship of Angels is an high derogation from the Honour and Majesty of God; for 'tis paying that Duty and Homage to our *Fellow-Servant*, that is only due to the great *Lord and Master* of us all: 'Tis *doing Service unto them which by Nature are no Gods*, and direct Rob-
Rev. 19.
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Gal. 4, 8.

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bery, to make them so nearly *equal with God*.
Once more,

3. Has God *sent forth* his Holy Angels to be always *Ministring* unto us, are we constantly in the Presence of them, and are they the Witnesses of our Actions and Behaviour? Of what mighty Influence and powerful Efficacy should be the Consideration and Remembrance of these Divine Companions, (that are always *about our Path and about our Bed*), in the Conduct and Government of our Lives? What exact Care and Caution should be observed, What a jealous Eye should we always keep upon our selves, lest we offend God in the Presence of his *Ministry*, whom he has substituted to dwell among us, to overlook and direct us, and to give an Account of us? 'Tis an Argument of great Depravity that the Sinner is become bold and harden'd, that will openly transgress when he knoweth that he is under such Inspection; when so many *Eyes* (beside that All-seeing one of God) are constantly fixed upon him; and 'tis upon this Reason that we meet with a wise Caution from the wisest among the Children of Men, *suffer not thy flesh to Sin, thou art before the Angel*; But more especially does this Reason bind and hold good when we are offering up the Sacrifice of Prayer; for then we are more nearly and immediately in the Divine Presence, then we are sure to be surrounded with these Spiritual *Observers*; therefore let no vain Thought, no indecent Behaviour fully our Devotion, and blemish *the Beauty of Holiness*;

linefs; for this weighty Consideration, we are *in the Presence of the Holy Angels*, we are before those pure Spirits, that will be grieved and deeply wounded at every Act of Impiety, that cannot bear to be Eye-Witnesses to those Practices, of which they have the greatest Detestation and Abhorrence; for if there be *Joy in the Presence of those very Angels* upon the Conversion of a *Sinner*, by parity of Reason, the Practice and Repetition of Sin must be the occasion of Sorrow, and be highly offensive in their Sight.

4. Finally. The Consideration of what has been offered concerning the *Ministration* of Angels may prove of excellent Use and Advantage, to encourage us to go on chearfully through the difficulties of Religion, and to *abound in the Work of the Lord*.

If we compare the two Forces that make up the Battel in the Spiritual Warfare, and examine into the Strength of each Party, we shall easily discover with what vast Advantage and with how much greater View of Success He engages, that fighteth on the Side, and in concert with the Advocates of Religion, over him, that has all the Powers of Darkness in Conjunction. The great Adversary of the Saints, that would take away the Spiritual Life, is the Devil; represented with the Fierceness of a roaring and devouring Lion: The Devil, that was himself, in his first Station, an Angel of Light; but is now fallen from all the Angelical Perfections to the fatal Reverse; Sin is
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now his Empire, Despair and Rage and Envy are the constant Companions of his Being, Malice and Mischief are the Perfections in which he delighteth; but this Force, how formidable soever, is vain, compared with that which is oppos'd to it, in the Defence of a pure and upright Soul; a Force that has already delivered a glorious Company of Saints, a noble Army of Martyrs, and is able with *thousands and ten thousands* to continue to deliver. And is there any room for Jealousie, but that the Holy Angels will be as Vigilant and Faithful and Industrious to preserve, as the Evil One will be Malicious to ravage and destroy? Has the Devil a more general and enlarg'd Commission to do Mischief, than *the Ministers of God* for doing Good? Surely the Advantage lies on t'other side, and this is a noble Encouragement to excite and animate all those, that have any Sense of these things, to go on boldly, to contend cheerfully, and to *abound in the Work of the Lord, for as much as they know, that* they are vastly superior in Strength to the Enemy; they are assured that they are under the Guidance of infinite Wisdom, and under the Protection of Infinite Power; for their

help cometh from the Lord, who made Heaven and Earth: He will not suffer their foot to be moved; and he that keepeth them will not sleep. The Lord shall preserve them from all Evil: Yea, it is He that shall keep their Soul. They that are thus prepared, thus arrayed, and thus assisted, may safely wrestle and contend with the

the Principalities and Powers of the Infernal Kingdom; they may confidently take to themselves that comforting Assurance, which *Abraham* gave to his Servant, *The Lord before whom I walk will send his Angel with thee, and prosper thy way:* They may rest satisfied, that the Holy Spirits have Charge over them, and he that has given this Charge will see it faithfully executed. In vain may *the Fiery darts of the Devil* be levelled at the Saints, who act under such Protection, that have the Army of Heaven for *the Horn of their Salvation, and their Refuge.* If the Wicked One ever dares to attempt, to corrupt and debauch the Will, by offering the Pleasures of Sin, the Glories of the World, and the whole Train of Allurements; the Good Ones are present, and at hand ready to expose, and lay open the Vanity and Emptiness of his Proposals; and to remind them, of a far more valuable Prize already offered them. Are those mischievous Beings ever haunting us, in order to beguile or ensnare us? Are they waiting an Opportunity to have us at an Advantage, that they may seduce, and entice us from our Duty? The Holy Angels are as Vigilant and Assiduous as they can possibly be; they will never leave us nor forsake us, nor trust us to our selves, nor expose us to Danger: Nay, if all the Powers of Darkness shou'd be summon'd together, to come and sit down before the Saint, resolved to take him by Treachery or by Storm, the faithful Warrior will be provided against them with Reinforcements from Heaven; The Noble

Cant. 6. 4. ble Army of Angels (*more Terrible than an Army with Banners*) will encamp round about him, and will surely relieve him: *The Enemy shall not be able to do him Violence*; for the Hosts of Heaven keep the strong Citadel, that shall never be Invaded: In short, they that are *with the Righteous*, are many more than they that are *against him*; and if God be *for him*, who is it that shall *oppose him*? We read of one
 Rev. 12. 7. Combat between the *Good* and the *Bad Angels*, there we find that *the Old Serpent the Deceiver of the whole World*, was Ignominiously
 Ver. 9. cast out, and all his Diabolical *Accomplices* were vanquished with him; and (no doubt) the Forces of Heaven are still, and will be to all Eternity, able to overpower them.

With this Encouragement, with these Assistances, and these great Advantages, may we go on chearfully, in doing the Will of God, and our own Duty; and when we have *done his Will upon Earth*, in some sort, tho' with greater Imperfection *than it is in Heaven* by those Righteous *Spirits* that are all Holiness
 1 Sam. 4. 9. and Obedience, when we have *quitted our*
 Rev. 2. 10. *selves like Men*, and been *faithful unto Death*, we may expect to be conducted to *their* and *our* bless'd Abode, there to dwell together in
 2 Cor. 4. 17. perfect Joy, with *an exceeding and eternal weight of Glory* conferr'd upon us, and in the perpetual Fruition of that *Peace of God*, which *now passeth all Understanding*, and shall hereafter satisfy all Desire. Amen.

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